



The Fifth Forum for Promoting Peace in Muslim Societies **Alliance of Virtues : An opportunity for Global Peace**

5–7 December 2018

Jumeirah Etihad Towers Hotel
Abu Dhabi



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Introduction:

Welcome to the fifth Assembly of the Forum for Promoting Peace. The presence here of participants from the highest level of scholarship, government and civil society across the Muslim world, and of our brothers and sisters from other faiths, enable this Assembly to focus its efforts on changing the world for good. Thank you for your contribution to this noble endeavour.

Peace is the true guarantor of human rights, for no right can exist without there being sufficient social harmony to establish the five universal principles enshrined in the Sharia: the preservation of religion, life, intellect, wealth and honour. Understanding this, His Excellency Shaykh Abdullah bin Bayyah established the Forum for Promoting Peace in 2014, under the generous patronage of His Highness Sheikh Abdullah bin Zayed bin Sultan Al Nahyan, Minister of Foreign Affairs and International Cooperation of the United Arab Emirates. The purpose of the Forum is to provide a platform to advance the core concepts of peace around the world.



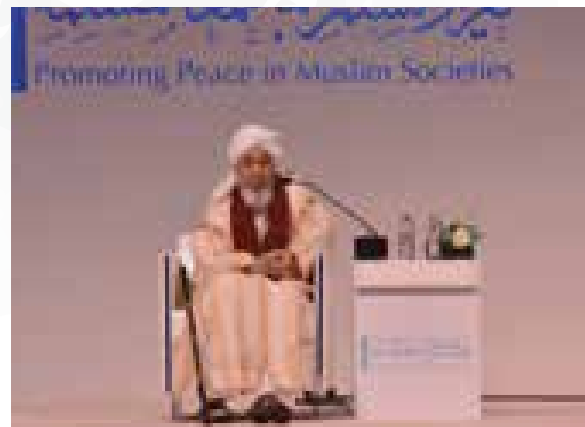
About the Forum for Promoting Peace:

For many years, the Muslim World has descended into a deep darkness, in which forces of extremism with little understanding of right and wrong seek to establish governments based on their erroneous and ill-informed interpretations. This is not the time for debate over the causes of this calamity. Rather, when a house is on fire, our only objective must be to extinguish the blaze. The priority of the Forum is to bring an end to conflict, and build defences for peace. It seeks a space for dialogue and tolerance, to dissolve the differences of the past and the wars of the present.

For the Forum, the realisation that there is no single cause of terrorism is the starting point for a solution: the answers must be as varied as the causes. It is the Forum's belief that violence begins as ideology before emerging as action, and that wars are waged in the realm of ideas before they bring their devastation to the physical world. Therefore we must construct defences of peace in the hearts and minds of Muslims, and spread a correct understanding and practice of Islam. It is the job of Islamic scholars and the wise to cure this disease.

They can be seen in the promulgation of the Marrakesh Declaration in 2016, calling on Muslim states to accord the rights of equal citizenship to the religious minorities in their midst, the basis of the Prophetic model in the Charter of Medina, and the Islamic values of benevolence, solidarity, human dignity, peace, justice, mercy and the commonweal.

It is these values that have led the Forum from its focus in its early years on the crisis facing Islam internally, to the relationship of Islam to its global neighbours, and the theme of the fifth Assembly: "The Alliance of Virtues: An Opportunity for Global Peace".





Background to this Assembly:

In the time of Muhammad, but before his Prophethood, leading citizens of Mecca, concerned at the lack of justice in the city, created the Alliance of Virtues: a pact to uphold ethical values and acknowledged virtues shared by those of good will. The Prophet Muhammad was present when this pact was made, and later said that he would have joined it even after his revelation.

The high honour in which the Prophet held this pact was referred to in HE Shaykh Abdullah bin Bayyah's inaugural speech to the Forum for Promoting Peace in 2014:

"We seek those with some vestige of good in them in the world, people with intellect and distinction, so that we may form with them an 'Alliance of Virtues', calling to peace, love and harmony, and calling on people to rise out the pits of conflict and war and scale the summits of growth and prosperity".

In 2017, this aspiration found form in the first American Peace Caravan, bringing together 30 American religious leaders from the three Abrahamic faiths from ten different cities, to explore how they could work together to promote their shared virtues in their local communities. The success of this initial meeting led to another, with 30 more religious leaders, later in the year.

As a form for this new Alliance of Virtues took shape, these 60 leaders and others came together in Washington DC in February 2018 to discuss the 'Alliance of Virtues and the Common Good'. This conference promulgated the Washington Declaration, an assertion of the three Abrahamic faiths' shared commitment to action in the promotion of peace, human dignity and the common good. It is time that this Alliance of Virtues takes global form. The spiritual cousins that make up the three Abrahamic faiths share certain ethical values inherited through their long histories. These values are often found lacking in the public square in individual countries; how much more so in the international arena? It is the responsibility of those at this conference, as global leaders in theology, politics, and academia, to bring those values back to the heart of decision making.



Biography of Shaykh Abdullah bin Bayyah:



HE Shaykh Abdullah bin Bayyah is recognised by Muslim scholars around the world as perhaps the greatest living authority on the Islamic legal methodology known as Usul al-Fiqh (Principles of Jurisprudence). Beyond that, he is known for his scholarship drawing on scripture and traditional texts across all four major Sunni schools of jurisprudence to address the crucial contemporary concerns of Muslim communities. In recent years, he has been the driving force behind the establishment of the Forum for Peace, which seeks to unite Muslim scholars around the world in pursuit of peace, and to address the crises facing Islamic communities worldwide.

Born in eastern Mauritania in 1935, the Shaykh grew up in a family known for its grasp of the Mauritanian classical curriculum. His father, Shaykh al-Mahfudh bin Bayyah was regarded as one of the great West African scholars of his time. From an early age, the Shaykh demonstrated his exceptional memory and understanding of the Mauritanian texts.

Under his father's tutelage, he developed an advanced understanding of Arabic grammar and rhetoric, and knowledge of pre-Islamic Arab poetry. He also developed an advanced understanding of the Quranic sciences: legal theory, syntax, language, orthography and the ten forms of Quranic recitation.

He specialised in the Maliki school of jurisprudence, and was qualified to give authoritative legal opinions (fatwas).

In his early 20s, he was selected as part of a group of scholars to go to Tunisia for training in modern legal systems, which were to be introduced to Mauritania. He graduated at the top of his group, and on his return to Mauritania was appointed a judge, rising to become Minister of Justice, Minister of Islamic Affairs, and eventually Vice President.

When some government officials criticised his lack of fluency in French, he taught himself the language by listening to French radio with a dictionary in hand. He later surprised his critics by addressing a ministerial meeting in the language. His mastery of French has allowed him to study European thought and the history of ideas. He is rare among contemporary Muslim scholars for his knowledge of the work of Western philosophers and social theorists.

In 1978, his government was overthrown in a coup, and he was imprisoned for some months. On his release, due to ill-health, he left politics to devote his time to study and teaching, joining the faculty of King Abdulaziz University in Saudi Arabia. Here, he developed his expertise in all four major schools of jurisprudence. This allows him to combine the study of the scriptural sources of Quran and Hadith, the various schools' approaches to Usul al-Fiqh (the theoretical foundations of jurisprudence), and Maqasid al-Shariah (the purposes of Islamic law). This breadth of study has allowed the Shaykh to develop a universal framework in which Islamic jurisprudence can be adapted to local contexts while maintaining its essential principles and purposes, and ensuring its continued relevance in the lives of an increasingly diverse global Muslim population.

The Shaykh has developed theories of Islamic jurisprudence in secular or non-Muslim societies, called the Jurisprudence of Minorities (fiqh al-aqalliyyat).

He is also an outspoken critic of terrorism, authoring several articles and books exploring Islamic responses to the issue. He has applied this work practically, not least in the successful efforts to secure the release of French war correspondent Florence Aubenas, and her translator Hussein Hanun, in Iraq in 2005.

Over the past 25 years, the Shaykh has taught students who have become some of the most prominent scholars in the Middle East and North Africa. In the late 1990s, he also started to visit the West, particularly teaching British and American students, and gaining a following against prominent Western Muslim leaders. He has written several books and hundreds of articles and essays, mostly in Arabic, which are used by scholars around the world.

The Shaykh's work has not been focused on scholarship for its own sake, but on applying it to address some of the most pressing issues facing global Islam. In 2008, he became the founding President of the Global Centre for Renewal and Guidance, a London-based think tank that applies scholarship to strategic solutions to pressing intellectual and spiritual issues facing global Islam. This reflects the Shaykh's belief that ideas can only be defeated by ideas, and that Islamist extremism must be answered by sound reasoning drawn from orthodox, accepted sources of Islamic jurisprudence.

This approach was applied in Mardin, Turkey, in 2010, when his organisation convened a conference to examine a fatwa issued by the 14th century scholar Ibn Taymiyyah. His 'Mardin Fatwa' is widely used by jihadi groups to justify attacks on both non-Muslims and Muslims who do not follow their understanding of Islam. The 2010 Mardin Conference revealed that a transcription error had been introduced in a 1909 edition of Ibn Taymiyyah's fatwa, turning the verb "to treat" into the verb "to fight", and that jihadi groups were relying on the incorrect version. Under the Shaykh's leadership, the conference published a report ("Challenging the al-Qaida Narrative: The New Mardin Declaration") attacking the jihadi understanding of the fatwa. Three separate spokesmen of al-Qaida responded to this threat, attacking Shaykh Abdullah bin Bayyah by name.

In 2014, the Shaykh established the Forum for Peace (FFP) in Abu Dhabi, under the patronage of Sheikh Abdullah bin Zayed,

the Foreign Minister of the United Arab Emirates. The vision of the FFP was to address the crises facing global Islam from a framework of Islamic tradition and legal theory, applied to local contexts. Over 1,000 of the world's leading Islamic scholars from a variety of traditions, as well as academics and thought leaders, attended the FFP's launch. The FFP is the first global gathering of scholars designed to provide a response to extremism, sectarianism and terrorism.

Since the 2014 Forum, the Shaykh has travelled widely to advance its work, in North Africa, the Middle East, Far East and the West. This included a conference with the African Union on tackling the religious conflict in the Central African Republic, and the release of the Chibok girls by the Nigerian jihadi group Boko Haram. He has led Imam training initiatives in the US, UK and Europe, and spoken widely on the issue of global peace, including at the World Economic Forum in 2015 and 2017, and at the UN Countering Violent Extremism Summit in 2015. In 2014, the Shaykh's work and that of the FFP were referenced by President Barack Obama at the UN General Assembly.

In January 2016, the Shaykh convened the Marrakesh Declaration, as the culmination of an effort running since 2011 to address the issue of violence and oppression against minorities in Muslim majority countries. The Declaration applied traditional Islamic texts, and the Prophet Muhammad's Charter of Medina, to affirm the Islamic principle of equal citizenship as prescribed by the Prophet. It was signed by scholars and politicians from across the Muslim world.

In February 2018, following the Shaykh's initiative, hundreds of American religious leaders, scholars and politicians, as well as others from around the world gathered in Washington DC to discuss the 'Alliance of Virtues for the Common Good'. This conference promulgated the Washington Declaration, calling on the leaders of the Abrahamic faiths to join in a new Alliance of Virtues, using their shared values to promote the global commonweal.

The Shaykh has received multiple awards recognising his work, and serves in the leadership of many organisations seeking peace, including as one of four Executive Co-Presidents of Religions for Peace, the largest interfaith organisation in the world.

Washington Declaration for an Alliance of Virtues:

Ten months ago, in Washington DC, some hundreds of individuals from the United States and around the world, representing the three Abrahamic religions and others, gathered to discuss the groundwork for an Alliance of Virtues.

Many of these leaders had been working with the Forum for Promoting Peace since the promulgation of the Marrakesh Declaration in 2016, and before, in pursuit of a joint initiative to promote global peace. The Marrakesh Declaration was the catalyst for the American Caravan of Peace, an initiative that brought together tens of American religious leaders from the three Abrahamic faiths: one of each religion from cities across the United States.

Together they visited Abu Dhabi in May 2017, and Rabat in October 2017, to discern shared values and principles, built trust between one another, and prepared joint initiatives in their cities to build relations between their communities and promote peace.

The liberating lesson of the Peace Caravan was that the Abrahamic religions' individual calls for peace coincide and complement one another. This lesson drove a desire to establish a truly global Alliance of Virtues based on the values of peace, harmony and mutual respect.

The Washington Conference led to the promulgation of a Washington Declaration of an Alliance of Virtues for the Common Good.







SHAYKH ABDULLAH BIN BAYYAH'S FRAMEWORK SPEECH TO THE WASHINGTON CONFERENCE:

The Need for an Alliance of Virtue: Its Foundations and Impacts

H.E. Shaykh Abdallah Bin Bayyah,

February 6, 2018

Marriott Marquis Hotel

In the name of God, the Compassionate, the Merciful

May God's peace and blessings be upon our master, his family, and his companions.

Respected ladies and gentlemen, I greet each one of you by your respective names and your beautiful qualities.

I would like to begin with a brief background about the Forum for Promoting Peace. Five years ago, we embarked on a journey in search of peace and the ways and means to promote peace, not only in Muslim lands but across the world. Our intention has been to spread hope instead of despair, mercy instead of cruelty, and humanity instead of barbarity. I meet with you today as my brothers, sisters, and companions on this quest for peace.

Our work at the Forum has two components: to study the phenomenon of violence and its root causes, and to undertake initiatives and alliances with others seeking peace. As for the first aspect, we have grappled with many of the ideological problems and questions: is religion the root cause of violence, or is religion merely a means to promote violence that is a product of other factors? How can we best respond to these claims? How can religion be part of the solution and not part of the problem?

These are some of the questions that confronted us, and given the claims of grievances and oppression, another question arose: does peace take precedence over justice? In answering this question, we recognize that social phenomena, by their nature, have interrelated causal factors. Some of these factors are objective and others are subjective; some are real while others are imagined. This multiplicity of causal factors explains why analysis of a phenomenon can lead to divergent conclusions. But one important factor, the cultural heritage of a region, should be considered in determining the root causes of a phenomenon, so we can better craft solutions that might be effective. In light of this, any analysis that seeks to address a social phenomenon must first examine the connected causative factors and the weight and importance of each factor. This allows us to identify the dominant factor that most deserves our attention.

Based upon this understanding of the structure and complexity of the phenomenon of violence as well as the interrelatedness of its compelling and repulsive causative factors, any proposed solutions must synthesize all approaches that enable effective treatment. We also believe, as stated by Ibn Qayyim (d. 1350 CE), that, like other human behaviors, before violence tangibly manifests in the world as a willful act, it first develops in the psyche and festers in the mind, and only then do the volition and intentions come into play.

Looking conceptually at the causative factors of the culture of violence, we can examine the role of religion in some of its deviant forms as one of the factors. Indeed, religion can be enlisted as either a cause of violence or a justification for it. In either case, it manifests as one among many causative factors, such as frustration, humiliation, alienation, and failure. Religion then serves simply as a cover for the violence and is sometimes used to sanction or sanctify it.

For these reasons, religious scholars are obligated to delve into their sacred texts, histories, and traditions and identify strong foundations for advocating tolerance and coexistence. They must point to illuminating examples of such values applied in the history of their faith's tradition, so those narratives can today promote the virtues of goodwill and peace in the adherents of that religion. Only by eliciting from our sacred texts and traditions the most relevant and moderate interpretations can we refute the peddlers of hate and the criminal impostors who parade and propagandize in the garb of religion.

Our mission at the Forum for Promoting Peace is to develop and promote a narrative and a vision – the narrative of Islam that exemplifies peace and tolerance as clearly established by its foundational sacred texts, judicious interpretations, and historical records. In opposition to this stands the distorted narrative promulgated by extremists who have strayed beyond the boundaries of both reason and religion. It is important that we recognize that these distortions and the ideologies that lead to violence are not novel phenomena particular to our age. Rather, they represent an inherited ideology found within the Islamic tradition and its history. The methodology used by this ideology regarding sacred texts is distinct and known for its literalist reading which employs no heuristic tools or figurative interpretations and no determination of the rationale for rulings. Instead, it decontextualizes legal proofs that lead to alternative rulings without any underlying legal theory, and it applies particularized proof-texts that disregard the universal precepts governing them.

It is not only important but urgent that through our behavior, our relationships, and our collaboration, we put forth irrefutable proofs that our religions are not a cause of conflict and hate despite the many painful examples, both recent and remote, that have been etched into our collective minds as calamitous memories. Even more bitter than that, the philosophers of the Enlightenment era expelled religion from the public space because they came to believe that religion by its nature was divisive, harmful, and the primary cause of conflict. Karl Marx, for example, saw religious teachings as the opium of the masses. David Hume maintained that religious belief has no rational justification. Emmanuel Kant – who tried to restore what Hume had undermined and to reassert a sound basis for faith and morality – proposed, through his famous rational methods, a practical religion based upon morality that takes the ethical values of heaven and brings them down to earth. Kant, moreover, disregarded the three monotheistic Abrahamic religions – Judaism, Christianity, and Islam – believing them to be dogmatic ideologies that could not serve as a basis for peace. Perhaps Nietzsche's insight was clearer when he said that those who developed moral systems in human history were very few, and he included among them Moses, Jesus, and Muhammad.

Our objection to Kant can be illustrated in two points: the first is that he judged these religions by the practice of some of their followers who, through a distorted understanding, exploited it for political and hegemonic ends. We are still confronted with this problem today and need to address it. It would have been more appropriate for Kant to evaluate these religions based on their foundational principles and seminal texts. Here, I find it most excellent to mention some of the passages from these religions' scriptures that encourage the seeking of peace. Let us begin with texts from Christianity, the religion that we can assume Kant most likely adhered to.

If someone strikes you on the cheek, offer him the other one as well, and if someone takes your coat, do not keep back your shirt, either.
(Luke 6:29)

Peace I leave with you; my peace I give you. I do not give to you as the world gives. Do not let your hearts be troubled, and do not be afraid.
(John 14:27 and Romans 14:19)

And let the peace of God rule in your hearts, to which also ye are called in one body; and be ye thankful.
(Corinthians 3:15)

In the Jewish scripture, the Old Testament, we find:

How beautiful on the mountains are the feet of those who bring good news, who proclaim peace, who bring good tidings, who proclaim salvation.
(Isaiah 52:7)

Depart from evil, and do good; seek peace, and pursue it.
(Psalm 34:14)

Better is a dry morsel, and quietness therewith, than a house full of sacrifices with strife.
(Proverbs 17:1)

It should be noted that the abovementioned passages from Judaism and Christianity are not foreign to the Islamic tradition: indeed, as Muslims, we believe our teachings are an extension of the previous Abrahamic revelations. A verse in the Holy Qur'an states, "The Messenger believes in what has been sent down to him from his Lord, as do the faithful. They all believe in God, His angels, His scriptures, and His messengers. 'We make no distinction between any of His messengers'" (Qur'an 2:285).

In addition, the Prophet Muhammad – God's peace and blessings upon him – said, "I was sent only to complete virtuous ethics." Here, he presents himself as a consummation of something previous and not as an innovator of something new. The Qur'an states,

Say, "I am nothing new among God's messengers. I do not know what will be done with me or you; I only follow what is revealed to me; I only warn plainly." (46:9)

The Qur'an also states,

Good and evil cannot be equal: repel evil with that which is better, and your enemy will become as a close and warm friend, but only those who are steadfast in patience, only those who are blessed with great righteousness, will attain to such goodness. (35-41:34)

In addition to these shared teachings, the Ten Commandments, as recorded in Exodus, are seen as capturing the essence of all three Abrahamic faiths.

All of these passages refute the notion that these religions are the cause of many of the world's wars. In truth, the blame lies with the people who interpret religion erroneously, enlist it to justify their causes, or exploit it for their own gain. Religion, in and of itself, calls for love, toleration, forgiveness, solidarity, and helping one another. That is why this gathering today of religious leaders from the Abrahamic family represents not just a challenge to, but a rejection of, the theory that religion is responsible for much of the conflict and turmoil in the world; this gathering is an affirmation that religion can lead us on the path towards peace.

The second point in our objection to Kant is that his categorical imperative entails no divine reward or punishment, nor does it have any implications for the afterlife. This makes it quite ineffective in deterring irascible souls and thereby makes peace unachievable through it. Instead, it is simply a comforting theory for achieving peace for the philosophically minded or conscientious humanist but has no relevance for everyone else.

We agree with the philosopher Nietzsche who said that civilizations become diseased and their healers are the philosophers. I would modify this to state that their healers are the enlightened creative minority among the religious scholars, philosophers, and thinkers, because they are willing to bear the ethical responsibility to confront this phenomenon of violence that plagues humanity. No solution arises to address a crisis without the creative minority of intellectuals and scholars rising to the occasion as peacemakers, each working within their own region, area of concern, and sphere of influence.

In our work at the Forum for Promoting Peace, we have addressed the dilemma of whether to place justice above peace or peace above justice. This question leads to endless debates. Here, we must return again to Kant whose proposition that peace is unattainable without achieving justice is constantly invoked in this recurrent debate. At the Forum, we make a distinction between the long term and the short term: the first is that of “permanent peace,” and we agree with Kant’s position on this. The second is that of a “temporary peace,” by which we mean simply the cessation of conflict and bloodshed. Complete justice is not a prerequisite for temporary peace; rather, temporary peace must be achieved as fast as possible because, in our estimation, peace is, in fact, a necessary precondition to attaining any justice. People often quote Dr. Martin Luther King’s famous statement, “There can be no peace without justice,” yet forget that he preceded it by saying, “But there can be no justice without peace.” In the statement, “there can be no peace without justice,” Dr. King was speaking of permanent peace, but in the statement, “There can be no justice without peace,” he was speaking of temporary peace. We must seek temporary peace, which will then allow us to work for justice and ultimately permanent peace.

Naturally, justice is the foundation for permanent peace. Justice is widely recognized as among the most important religious and human values, but peace is sometimes the result of mutual concessions and even, in some cases, one-sided concessions; the one who concedes is morally superior. Sometimes the oppressor concedes because he feels ashamed for transgressing the rights of others; in other situations the oppressed may concede for a greater good. The Forum for Promoting Peace confers the Hasan Bin Ali Award, named in honor of the Prophet Muhammad’s grandson who, as is well known, abdicated rule in the interest of peace. We confer this award to encourage initiatives that promote peace at a societal level. To date, this award has been presented to two peace coalitions between Muslims and Christians in Egypt and in the Central African Republic.

The second aspect of our work at the Forum involves seeking initiatives and partners on the road to peace. In early 2016, following some tragic events in Muslim lands, hundreds of Muslim scholars and religious leaders met in an historic summit in Morocco to discuss the conditions of religious minorities in Muslim majority societies. The summit produced a document, “The Marrakesh Declaration for the Rights of Religious Minorities,” which was inspired by the historic Charter of Medina, which we seek to revive, as it served as the first constitution in the prophetic era that formalized peaceful coexistence and which, in the language of the time, established the concept of citizenship. The Marrakesh Declaration laid the epistemological and legal foundations for a discourse of coexistence between various religious communities in Muslim majority societies rooted in the equality of citizenship.

Forty years after the Helsinki Accords, the Muslim community developed an agreement on the freedom of religion and equal citizenship that was true to Islam’s history and teachings. I am delighted that many of you were present at that historic meeting. Fortunately, the Marrakesh Declaration has gained wide acceptance among various international organizations and universities; in April, 2016, the Organization of Islamic Cooperation endorsed the Declaration at its summit in Istanbul.

Abu Dhabi, the capital of the United Arab Emirates, is home to many peace initiatives and is a place where all constructive and innovative ideas that promote a culture of tolerance and coexistence are welcomed. It was there in 2017 that we greeted the American Caravan for Peace, a group led by people who believe that world religions must work together to mitigate and counter the discourses of nihilism and xenophobia. We welcomed this Caravan with open arms because it is critical that the reasonably minded religious leaders of the world adopt a peaceful approach and forge a united intellectual front as well as a humanitarian alliance to put our shared values into action. Ignoring these shared values and focusing on our differences has led to the conflicts and wars that we see.

Our next stop was in Rabat, Morocco, where a new group of pastors, rabbis, and imams met to join the Caravan. A letter from King Mohammed VI was the primary inspiration for this initiative.

Our meeting today may be considered the consummation of the previous assemblies and has the following objectives:

- To reaffirm our critical previous work towards peaceful coexistence and building bridges of friendship and love between leaders of the Abrahamic faiths. These are men and women who affirm our shared values and believe that the greatest religious values honor humanity. We commend you for your efforts, and we are grateful that we can work along with you.
- To discuss how we can turn the positive consequences of our work thus far into a paragon of perpetual practice for adherents of our faiths so that others might contemplate the spirit of our faiths that compel us to such actions. We hope that this can become a model for the followers of all religions and philosophies.
- To present religion as a means for peace, love, and reconciliation, not as a means for conflict. We must affirm these as real possibilities, and we must trust that dynamic love will always conquer hate. Love, peace, and friendship remain our message to all of humanity and continue to be our maxims.
- To apply our belief in love, friendship, and peaceful coexistence to humanitarian work that helps the sick and the needy. These are the callings of our religious heritage. And so, on this occasion, it gives me great pleasure to announce the “Give Food” initiative to feed the hungry regardless of their race or creed, and to host them at the banquet of the Abrahamic family. This initiative is not only a good deed but is the embodiment of our forefather Abraham’s practice, upon him be peace. The Qur’an mentions, “To Abraham Our messengers brought good news. They said, ‘Peace.’ He answered, ‘Peace,’ and, without delay, he brought in roasted veal” (Qur’an 11:69).
- To ally with one another in pursuit of the common good, as was done in the original Alliance of Virtue that emerged in Mecca before Islam. The Prophet Muhammad – God’s peace and blessings upon him – deemed the Alliance to be a righteous one. It was based upon universal values, not tribalism or religious sectarianism; this indicates that it was open to people of various religions and beliefs. It was a call to help the oppressed to remove all oppression, and to support the destitute and the downtrodden to eliminate want of bare necessities.

In conclusion, let us ask ourselves: is it possible to revive such an alliance in modern society? Can we come together to spread such goodness? I sincerely believe that we are indeed able to do so as long as we do not despair from either the grace of God or from one another. We find in the counsel of our master Jacob to his sons, “Never despair of the grace of God, for only those who disbelieve despair in God’s grace” (Qur’an 12:87).

WASHINGTON DECLARATION OF AN ALLIANCE OF VIRTUES FOR THE COMMON GOOD:

How beautiful on the mountains are the feet of those who bring good news, who proclaim peace, who bring good tidings, who proclaim salvation. (Isaiah 52:7)

And let the peace of Christ rule in your hearts to which indeed you were called into one body. And be thankful. (Colossians 3:15)

Good and evil cannot be equal: repel evil with that which is better, and your enemy will become as a close and warm friend, but only those who are steadfast in patience, only those who are blessed with great righteousness, will attain to such goodness. (Qur’an 35-41:34)

Introduction

On January 27, 2016 more than 250 Muslim scholars from 120 countries gathered in Marrakesh, Morocco, and affirmed in a landmark statement that the oppression of religious minorities contradicts Islamic values, and they called for equality of citizenship, regardless of faith tradition, in Muslim-majority societies. The Marrakesh Declaration was inspired by the famed Charter of Medina, which had, 1,400 years earlier, recognized that all residents of that holy city, no matter their religious beliefs, had equal rights and responsibilities.

This week, more than 400 representatives from the three Abrahamic faiths of Judaism, Christianity, and Islam, assembled in Washington, D.C., in the spirit of another historic initiative that came to fruition on the Arabian Peninsula in the seventh century of the Common Era. The Alliance of Virtue was first formed in Mecca, and was conceived and implemented to support the rule of law and to ensure fair treatment for the vulnerable and disadvantaged throughout the Meccan community. Key adherents of the Alliance included Muhammad, prior to his prophetic mission, and leaders from a variety of ethnicities and religions. Similarly, the troubled times we live in today compel us to proffer a vision of a revived Alliance of Virtue, global in nature, inclusive of men and women of every faith, race, and nationality, and dedicated – like its earlier namesake – to joint action in the service of sustainable peace, justice, equality, compassion, and mutual respect. We believe that individuals and communities need to move beyond mere tolerance and dedicate themselves to work towards a future in which everyone can flourish and in which all – empowered by faith – can foster reconciliation and seek to heal the wounds of violence and war and bring closer a world of justice and peace for all.

Preamble

With heartfelt sorrow, we observe that armed struggle, terrorism, and other manifestations of conflict are causing civilian deaths, the displacement of populations, the suffering of innocent people, and the desecration of sacred places and shrines. Sectarian rivalries, religious prejudice, and unchecked nationalism contribute significantly and tragically to violence that – due to the relentless advances in weapons technology – poses a dire and imminent threat to the wellbeing of all people.

Despite some gains, there remain gross inequalities in the human condition: vast wealth and affluence amidst deep poverty, chronic malnutrition, lack of access to education, deadly shortcomings in health care, and callous indifference – even among the outwardly pious – to human suffering.

The pervasiveness of conflict, injustice, oppression, and hardship constitutes a direct affront to the aspirations of the Abrahamic faith traditions to which we – who have gathered this week in Washington – adhere. The gap between our shared hopes and a wounded world is but a warning that we must heed.

The Washington Declaration

Though mindful of our differences, the ethical values we hold in common obligate us to chart a new course guided by old wisdom, a journey that must begin with the knowledge that all humans have a single origin, that each is endowed by our Creator with intrinsic human dignity and inalienable rights, and that we cannot love and serve God if we fail to love our neighbors – including the strangers in our midst.

We recognize that our shared values are more important than our differences and that we are strongest when we act together. We pledge to work together to foster unity, aid the impoverished, protect the vulnerable, heal the poor in spirit, and champion all measures that affirm the dignity of every human being. We will be guided in these endeavors by convictions that flow from our deepest theological understandings:

- All people, irrespective of faith, are entitled to religious liberty. There is no room for compulsion in religion, nor are there any legitimate grounds for barring the followers of any religion from full and fair participation in society. This cardinal principle in Judaism, Christianity, and Islam is deeply rooted in the United States, where the Virginia Statute for Religious Freedom preceded the adoption of the nation's Constitution and was a precursor to its First Amendment; and is a central principle of rights guaranteed in the Universal Declaration of Human Rights and the International Covenant on Civil and Political Rights.
- All people, men and women alike, are entitled to equality and due process under the law. All are entitled to freedom of movement within their states, freedom of speech, freedom of conscience, freedom from political persecution, freedom from torture, the right to seek political asylum, the right to a nationality, and to all other internationally recognized human rights.

● Each government is obligated to respect the rights and the dignity of all who dwell within its jurisdiction. Each should use its resources to mitigate the root causes of inequality and to create opportunities for people, so they may use their energy and talents to provide for their families and contribute to society. Each government should also be a faithful steward of the natural environment, which we hold in trust, for future generations. Each state has a duty, as delineated in the United Nations Charter, to refrain from aggression or attempt to subjugate others and to cooperate in resolving disputes peacefully, lawfully, and justly. Governments should respect, promote, and implement international human rights standards.

● People from all sectors – including public service, religion, business, academia, civil society, and the arts – share a responsibility to foster international and inter-cultural understanding and to oppose any effort to convey information that is false or defamatory about any ethnic, racial, or religious group.

We believe that religious leaders have a special responsibility to ensure that the tenets and teachings of our faiths are not deployed for wrongful purposes and to recognize that they are the embodiment of God's love at work in the world. In light of that responsibility, we must reject the polarization that leads to conflict and war. We are determined to deepen our solidarity and to ensure that religion, once again, becomes a force for reconciliation and harmony. We pledge to work across confessional divides to promote virtues central to each of our faith traditions, including peace, mercy, forgiveness, compassion, justice, and truth.

Together, we can establish, by example, that doctrinal differences are no bar to cooperative deeds; on the contrary, these differences enable us to address common challenges from varied vantage points and through different strategies. In that spirit, we promise to exchange ideas, encourage and train our congregants to engage in joint projects and advocacy, form partnerships with relevant national and international actors, build bridges with leaders of other faith and ethical traditions, and create a successful model of collaboration that people of all religions can emulate in support of the common good.

In reviving the historic Alliance of Virtue, we forge ahead certain in our belief that, for all the ignorance, enmity, and perplexity that plagues our world, love remains a more potent force than hate in shaping human behavior; hope is more resilient than fear; and the desire to build will always trump the impulse to destroy. We go forward seeking God's help to liberate us from the snares of prejudice and narrow-mindedness – to give us ears that we might listen across the distance of our differences, hands that we might reach beyond the boundaries that separate us, and minds that we might remain open to the thoughts and needs of our fellow human beings.

May God's blessings enlighten and inspire us all.

Call to Action

● We call for the establishment of an Alliance of Virtue to implement and advance the Washington Declaration.

● We call for the provision of one billion meals to feed and strengthen the communities made vulnerable by the violence and conflicts that challenge us on the path forward.

● We call for the creation of a multi-religious body of prominent religious leaders to support mediation and reconciliation that will act in accordance with our shared values to promote peace in the world.

We will establish a committee to adopt these recommendations that reflects the vibrant and dynamic diversity of our communities and of our world.

Conference Themes

{Help one another to do what is right and good; do not help one another towards sin and hostility.} Holy Qur'an [5:2]

At the time of the Forum's inception in 2014, the widespread violence and tumult in the Muslim world required an urgent response to quell the rise of extremism and rekindle the spirit of peace. This critical demand manifest in the intellectual efforts of the first three assemblies of the Forum (2014, 2015, and 2016). These groundbreaking gatherings of leaders and influencers identified the core pathologies plaguing Muslim societies and developed comprehensive strategies for an effective and lasting solution. The Forum's initiatives have reinvigorated the narrative for peaceful coexistence and the common good.

Since its inauguration, the Forum has done its best maintain a broad universal approach, keenly aware of the degree to which the fates of nations are inextricably tied to the phenomenon of contemporary globalization. This methodology necessitates collaborative and conciliatory efforts while simultaneously rejecting insular perspectives that breed hostility and rancor, ignoring the shared values of humanity.

This perspective was framed in an invitation by the Forum's President at its founding in March 2014:

We are searching for those possessing a remnant [of common sense] worldwide, with capable minds and able discernment, with whom to form an Alliance of Virtues; [an alliance] that champions peace, defends love and conciliation and calls for sublimation from the abysses of war to the loftiness of prosperity and growth.

Promoting Peace

With this framework in mind, peace initiatives originating from the Forum's headquarters in Abu Dhabi traversed the globe united in a spirit of goodwill and cooperation, creating cross-cultural alliances that transcend established allegiances. This led to the historic Marrakesh Declaration for the Rights of Religious Minorities in January 2016, which established the intellectual groundwork for this endeavor by identifying the governing principles of humanitarian discourse in Islam. It was signed by over 250 leading Muslim scholars and political leaders committed to strengthening and upholding the culture of human rights, safeguarding religious freedom, and protecting minorities.

Building upon this Declaration, religious leaders representing the family of Abrahamic religions in the United States developed the outlines of a sustainable initiative for robust collaboration amongst the followers of the major faith traditions. The initiative's objective is to mitigate the tone of nihilism and ward off the spectre of hatred, in all its forms, which have cast their shadows on societies and the world at large.

New Alliance of Virtues

In 2017, the Forum inaugurated, the first American Peace Caravan where an intimate and diverse group of U.S. Muslim, Christian and Jewish clerics convened in Abu Dhabi to understand and appreciate theological differences while focusing on the synergism of religious commonalities essential to building healthy and peaceful communities. The event, by the Grace of God, was a resounding success with a follow-up meeting in Rabat several months later. The American Peace Caravan has sparked numerous inter-religious initiatives across the United States furthering the Forum's broader vision of peaceful coexistence.

These endeavours culminated in an international conference in Washington D.C. in February 2018 under the banner: 'An Alliance of Virtues for the Common Good.' The event drew participation from hundreds of Christian pastors, Jewish rabbis and Muslim imams, alongside academics and researchers concerned with the culture of peace, as well as representatives of major international organisations and U.S. civil society.

This landmark event was the first time the Abrahamic family of religions convened in all its diversity, agreeing upon new foundations for a religious dialogue—one that transcends disputation and proselytization to achieve a discourse of mutual acquaintance and cooperation based upon common values and virtues.

The steady and continued success of such initiatives has reaffirmed the dire need of fostering an ethical alliance between the three Abrahamic faiths—with all their different factions and sects—and with the participation of all people of goodwill from the larger human family.

Islam retains the memory of a pre-Islamic historical alliance established for the sake of solidarity and cooperation in order to uphold the values of righteousness, benevolence, and chivalry. This alliance became known as the 'Hilf al-Fudul' (Alliance of Virtues). The Prophet Muhammad (peace and blessings be upon him) commended this alliance and affirmed his readiness to re-join it if invited to do so. The alliance's special significance owes to the fact that it was not founded on the basis of common faith, tribal, or racial allegiances, as was customary in those times, but on values, virtues and the revival of a shared ethical framework.

A Renewed Ethical Framework

In the early 21st century (AD), the Forum renews the call to seek inspiration from this timeless example of chivalrous cooperation, driven by the need for all people of reason and goodwill to respond to the crisis confronting humankind. A steady crescendo of voices has begun raising the alarm and drawing attention to the inability of the contemporary civilisational model, to which humanity as a whole subscribes, in meeting mankind's aspirations of stability and prosperity.

Every delay in taking timely action jeopardises the future of humanity and puts forthcoming generations at the mercy of forces beyond their control, such as population explosion, civil war, environmental deterioration, and widening disparities between the Global North and South.

Humanity has reached a level of technological advancement that endows it for the first time in history with the power of self-destruction. The proliferation of extremist thought—of all shapes and forms—renders this possibility plausible, especially in light of the very real possibility of weapons of mass destruction spinning out of state control, spreading uncertainty and mistrust

Does not this critical situation make it incumbent upon clerics and other leaders to uphold their responsibility of striving to reform humanity's ethical conscience? Is there not a clear and pressing need that we renew our devotion to the values stemming from faith, especially from the shared traditions of the Abrahamic religions? Will not these values grant humanity an incomparable energy in cultivating the spirit of peace around the world and facilitate the pursuit of justice and righteousness? Will it not render humanity more capable of responding to the challenges of migration, assimilation, and collective peace and security, while enabling it to face up to the blights of extremism, terrorism, and the other threats of our era? Is it not the case that treating the shortcomings of the contemporary civilisational model and its precarious progress begins with forging a new Alliance of Virtues, formed by followers of faiths and peace-loving people in a bid to realise the interests of humans everywhere?

If the answers to these questions is affirmative, then what is the nature of such an alliance? What connection does it maintain with the Alliance of Virtues from which it was conceptualized? Will it be exclusive to followers of established faith traditions? What are its core objectives and what are the responsibilities of its stakeholders? What will be its strategies and operational model? What challenges confront it and what are the requisites for its efficacy and longevity? And finally, does this alliance necessitate the emergence of new entities commensurate with its aspirations and objectives?

The answer to these questions and more will be the task of the Fifth Forum for Promoting Peace in Muslim Societies, scheduled to be held in Abu Dhabi, the capital of the United Arab Emirates, on 7–5 December 2018, under the title 'Hilf al-Fudul (Alliance of Virtues): An Opportunity for Global Peace.' Participant scholars, intellectuals, religious leaders, political activists, and media professionals are due to discuss the following topics:

First Topic: Alliance of Virtue in Islam: A Contemporary Perspective

This topic strives to elucidate links and common factors between the original, pre-Islamic 'Hilf al-Fudul' and the new modern-day Alliance of Virtues, with respect to context, core principles, and objectives.

Second Topic: Treaties and Covenants in Islam: The Odds of Solidarity and Coexistence

This topic covers two headings, as follows:

1. The Jurisprudence of Treaties & Covenants in Islam
2. Muslims vis-à-vis International Treaties & Modern Citizenship Contracts

This topic endeavors to carefully examine the rich Islamic tradition of treaties and covenants, by shedding light on relevant juristic concepts and properly placing them in their original legislative context. The value of treaties in the Islamic Shari'ah in their ethical and practical dimensions will be highlighted, tracing their overarching values and tracking the contribution of Islamic civilisation in their establishment and implementation.

Third Topic: Religions and the Current Humanitarian Crises

This topic encompasses the following three headings:

1. Religion, the Rights of Hospitality & Migration
2. Religious Pluralism and Civil Peace
3. Poverty and Social Inequality: The Ethics of Charity and Benevolence

This topic attempts to illustrate what religions can offer today as a contribution to mitigating human crises, whether on the level of values or on the level of remedying deficiencies in nationally/internationally employed mechanisms for addressing these global catastrophes that show no signs of receding.

Fourth Topic: Institutions – The Abrahamic Family and The Ethics of Global Solidarity

This topic encompasses the following three headings:

1. Religion and Global Solidarity
2. International Organisations vis-à-vis Religion & Global Solidarity
3. From the Marrakesh Declaration to the Washington Declaration

These topics aim to present different religious views on the relationship between religion and universal solidarity amongst Abrahamic religions as well as other faith traditions., Each faith group will highlight the distinctive attributes of its emotional and historical experience, and the effect these experiences have had on their fellow faith practitioners.

The second topic envisages the possible approaches for international organisations to benefit from religious groups and institutions in the area of universal solidarity. International organisations face major difficulties and challenges in performing their ever-growing roles; however, they only very limitedly benefit from the value of solidarity in religious discourse. This is despite mounting global expectations—voiced by innumerable decision makers in advanced countries—with regard to the need for clerics to make clear their positions on key global predicaments. Where religion is considered a significant part of the problem.

Fifth Topic: Towards a New Alliance of Virtues: An Opportunity for Global Peace

This topic encompasses the following two headings:

1. Towards a New Alliance of Virtues
2. Towards a New Alliance of Virtues: Operational Mechanisms & Application

This topic opens the door to discussing visions and conceptions that will form the theoretical framework for the new Alliance of Virtues and the challenges its members must expect and confront. In this context, we must answer a host of questions, including: Is the new Alliance of Virtues a religious alliance based upon common values and open to all, or, rather, an alliance based upon common human values wherein religions occupy a distinctive and pioneering position by virtue of their influence and initiatives? What is the position of non-Abrahamic religions and human philosophies with respect to this alliance?

Furthermore, what are this alliance's domains of competency? On what grounds are they defined? And what is the benchmark employed for determining priorities?

This topic concludes by contemplating and suggesting the alliance's operational mechanisms and modes of application by addressing the following: need for new organisations and entities to maintain harmonisation of core concepts; efficiency in mechanism, communication, and action; and finally funding resources and the problems and caveats thereof.

Workshops

To allow sufficient room for theoretical scrutiny and practical deliverables, the forum's main sessions are to be reinforced by six working groups.

1. Covenants, Treaties, the Nation State & Muslims in the Global Order
2. Migration, Protection & Hospitality
3. Poverty & Social Disparity
4. Religious Pluralism and Examples of National Integration Practices
5. Religion and Global Security
6. Role of Media in Peace Building, Conflict Management and Prevention

The Forum for Promoting Peace in Muslim Societies is hopeful that its fifth annual assembly, the 'Alliance for Virtues: An Opportunity for Global will constitute a qualitative leap in terms of partnership and collaboration between the family of Abrahamic religions toward cementing the values of coexistence, acquaintance, solidarity and love, which provide the surest guarantee for stabilising world peace. It is the Forum's great hope that the new Alliance of Virtues will embody and promote the same universal principles as its predecessor. This is the time for voices of reason and hearts of compassion to join together and counter the destructive forces that threaten our shared earth, its inhabitants, and future generations. May God grant us sincerity and wisdom in all of our endeavors.

Conference Agenda

| DAY ONE | | 5 DECEMBER 2018 | |
|-------------|-------|---|----------------------|
| From | To | Activity Details | Room P4 Level |
| 08:00 | 09:30 | Registration | |
| | | <p>National Anthem Prayers for peace Short Video</p> <p>Opening Session & Welcome Remarks: -Welcome Remarks - H.H Sheikh Nayhan Bin Mubarak AL Nahyan, UAE (15 mins) -Framework Speech - H.E Shaykh Abdallah Bin Bayyah, President of the Forum for Promoting Peace in Muslim Societies, Chair of the Emirates Fatwa Council, UAE (25 mins)</p> <p>Keynote Addresses: -H.E Dr Mohammad Bin Abdul Karim Al-Issa, Secretary General of the Muslim World League, KSA (15 mins) -Ambassador Sam Brownback, United States Ambassador-at-Large for International Religious Freedom, USA (15 mins) -H.E Dr Ahmed Toufiq, Minister of Endowments & Islamic Affairs, Morocco (10 mins) -H.E Adama Dieng, UN Secretary Generals Special Advisor for the Prevention of Genocide, Senegal (10 min) -Sultan Muhammadu Sa'ad Abubakar III, Sultan of Sokoto, Nigeria (10 min) -Sara Khan, Lead Commissioner for the Commission for Countering Extremism, UK (10 min) -Group Photo</p> | Ballroom P4 Level |
| LUNCH BREAK | | | |
| 14:00 | 15:30 | <p>1st Theme: Alliance of Virtue in Islam: A Contemporary Perspective (Session 1,2)</p> <p>Session 1: Towards a New Alliance of Virtues Moderator: HE Sheikha Lubna bint Khalid bin Sultan Al Qasimi, Minister of International Cooperation and Development, UAE - Dr. Radwan Al Sayed, Writer and Thinker, Professor Emiratus, Islamic Studies, Lebanese University & Forum for Peace Trustee, Lebanon (20min) - Rabbi Prof. Reuven Firestone, Regenstein Professor in Medieval Judaism and Islam at the Hebrew Union College-Jewish Institute of Religion (20min) - Shaykh Hamza Yusuf, Vice President of the Forum for Promoting Peace in Muslim Societies and President of Zaytuna College, USA (20min) -Deborah Fikes, Director, International Center for Religion and Diplomacy, USA (20min)</p> <p>Discussion</p> | Ballroom P4 Level |

Conference Agenda

| From | To | Activity Details | Room |
|---------|-------|---|-------------------|
| 15:45 | 17:00 | 2nd Theme: Treaties and Covenants in Islam: The Odds of Solidarity and Coexistence (Session 3,4) Session 2: The Jurisprudence of Treaties & Covenants in Islam Moderator: Dr Ahmed Al Haddad, Member of the Emirates Council for Fatwa, Dubai, UAE - Mufti Shawki Allam, Mufti of Egypt, & Forum for Peace Trustee, Egypt (15 min) - Mufti Muhammad Taqi Usmani, Vice-President Darul Uloom, Member of International Fiqh Council Karachi, Pakistan (15 min) - Sheikh Mohammad Mukhtar Ould Ambala, Head of Mauritania's Fatwa & Grievances Supreme Council & Forum for Peace Trustee, Mauritania (15 min) - His Eminence Ali Al Amin, Member of the Muslim Council of Elders, Lebanon (15 min) Discussion | Ballroom P4 Level |
| BREAK | | | |
| 19:00 | 21:30 | Al Imam al-Hassan Peace Prize Award Ceremony Signing of an MOU between the Forum for Promoting Peace in Muslim Societies and; - United Nations - Religions for Peace - Wilton Park Followed by Gala Dinner | Ballroom P4 Level |
| DAY TWO | | 6 DECEMBER 2018 | |
| 09:00 | 10:30 | Session 3: Alliance of Virtues in Islam: Contemporary Perspective Moderator: Al Habib Ali Al Jifri, Chief Executive of Tabah Foundation, Egypt - H.E. Abdullah Boussof, Secretary General of the Council of the Moroccan Community Abroad, Morocco (15 min) - Dr. Mohammed Ould Ahdhana, Mauritania (15 min) - Dr. Adel Hussain Shaaban, Iraq (15 min) - Dr. Mohammad Sammak, Secretary-General of the National Committee for Christian-Muslim Dialogue & Forum for Peace Trustee, Lebanon (15 min) Discussion | Ballroom P4 Level |
| BREAK | | | |
| 10:45 | 12:00 | Session 4: Muslims vis-à-vis International Treaties & Modern Citizenship Contracts Moderator: Ms Yenny Wahid, Chair of Wahid Institute, Indonesia - Dr Raja Al Makkawi, Chairperson, Standing Committee of Human Rights, OIC, Morocco (15 min) - H.E. Dr. Ali Rashid Al Nuaimi, Chairman Hedayah Center, UAE (15min) - H.E Dr Qutb Mustafa Sano, Advisor for Diplomatic Affairs for the President in the Republic of Guinea, Guinea (15 min) - Dr Aref Nayed, Libyan Diplomat, Libya (15 min) - Izzedine Inaya, Professor, Sapienza University of Rome (15 min) | Ballroom P4 Level |

Conference Agenda

| From | To | Activity Details | Room |
|-------------|-------|---|-------------------|
| LUNCH BREAK | | | |
| 13:30 | 14:30 | 3rd Theme: Religions and Current Humanitarian Crises (Session 5,6,7) Session 5: Religion, the Rights of Hospitality & Migration Moderator: Dr Yahya Pallavicini, Vice President, The Islamic Religious Community (COREIS), Italy - Dr. Abdullah Al-Sayed Ould Abah, Professor of Philosophy, University of Nouakchott & Forum for Peace Trustee, Mauritania (15mins) - Prof Mona Siddiqui, Professor of Islamic and Interreligious Studies at the University of Edinburgh, UK (15 mins) - Dr. William Vendley, Secretary General, Religions for Peace, USA (15min) - Dr Khadim Mbacke, Researcher at IFAN, Cheikh Anta Diop University, Senegal (15 min) | |
| 14:30 | 15:30 | Session 6: Religious Pluralism and Civil Peace Moderator: Rabbi Burton Visotzky, Professor at the Jewish Theological Seminary, USA - Dr Sari Hanafi, Lebanon (10 min) - Rabbi Prof. Reuven Kimelman, Professor of Near Eastern and Judaic Studies, USA (10 min) - Mike Yaffe, USIP Senior VP for Center for Middle East & Africa, USA (10 min) - His Eminence Metropolitan Emmanuel, Exarch of the Ecumenical Patriarchate of Constantinople (10 min) - Mr. Chris Seiple, Senior Fellow at International Policy Institute, Jackson School of International Studies, University of Washington, USA (10 min) Discussion | Ballroom P4 Level |
| BREAK | | | |
| 16:00 | 16:45 | Session 7: Poverty and Social Inequality: The Ethics of Charity and Benevolence Moderator: H.E Dr. Mohamed Matar Al-Kaabi, Secretary General, Forum for Promoting Peace in Muslim Societies, UAE - H.E. Abdullah Al Matouq, Advisor to the Emir of Kuwait Kuwait (10min) - H.E. Dr. Hamdan Al-Mazrouei, Chairman of the Board of the Red Crescent, UAE.(10 min) - His Highness Emir Muhammadu Sanusi II, Emir of Kano, Nigeria (10mins) Discussion | Ballroom P4 Level |
| 16:45 | 17:45 | 4th Theme: Institutions - The Abrahamic Family and The Ethics of Global Solidarity (Session 8,9,10) Session 8: Religion and Global Solidarity Moderator: Fadi Daou, Chairperson & CEO, Adyan Foundation, Lebanon - Rabbi David Rosen, CBE, International Director of Interreligious Affairs, American Jewish Committee (AJC), UK (15 min) - His Eminence John Cardinal Onaiyekan, Archbishop Archdiocese of Abuja, Nigeria (15 min) - Sister Elga Joan Sarapung Chair of Alliance of Indonesian Churches, Indonesia (15min) - Ustadaha Khola Hassan, Scholar at Imams Online, UK (15 min) | Ballroom P4 Level |

Conference Agenda

| From | To | Activity Details | Room |
|-----------|-------|--|------------------------|
| 19:30 | 20:30 | Session 9: In Pursuit of Peace: Marrakesh and beyond Moderator: Rabbi Bruce Lustig Senior Rabbi at the Washington Hebrew Congregation - Imam Mohamed Magid, Executive Imam of All Dulles Area Muslim Society (ADAMS), USA (10 min) - Pastor Bob Roberts, Founding & Senior Pastor of NorthWood Church, USA (10 min) - H.E. David Saperstein, Director Emeritus, Religious Action Center of Reform Judaism / Senior Advisor to the URJ for Policy and Strategy, USA (10 min) - Dr Mohammad Elsanousi, Director of the Network of Religious and Traditional Peacemakers (10 min) - Shaykh Hamza Yusuf, Vice-President, Forum for Promoting Peace (10min) Discussion Followed by Dinner | Workshop B P4 Level |
| DAY THREE | | 7 DECEMBER 2018 | |
| 09:00 | 10:00 | Session 10: International Organisations vis-à-vis Religion & Global Solidarity Moderator: Baroness Pola Uddin, Member of the House of Lords, UK - H.E. Faisal Bin Abdulrahman Bin Muaamar, Secretary General, KAICIID, KSA (15 min) - Koshu Niwano, President of Rissho Kosei-Kai, Japan (15 min) - Simona Cruciani, Political Affairs Officer, Office on Genocide Prevention and the Responsibility to Protect, United Nations, Argentina (15 min) Discussion | Ballroom P4 Level |
| 10:00 | 11:00 | Session 11: Women's Leadership in Building Inclusive Societies Moderator: Nayyera Haq, CEO Avicenna Strategy, USA - Shamma Al Mazrui, Minister of Youth, UAE - Prof. Dr Amany Lubis, Chairperson of Women, Youth & Family Affairs of the Indonesian Council of Ulama, Indonesia - Manal Omar, CEO Across Red Lines - Ilwad Elman, Director of Programs, Elman Peace & Human Rights Center, Somalia/ Canada - Besa Ismail, Senior Lecturer, Faculty of Islamic Studies, Prishtina, Kosova Audience Participation | Ballroom P4 Level |
| BREAK | | | |
| 11:15 | 12:30 | 5th Theme: Towards a New Alliance of Virtues: Session 12: Operational Mechanisms & Applications Moderator: Dr. Mohamed Elsanousi, Inter-Religious Affairs Advisor, Forum for Promoting Peace in Muslim Societies, Forum Trustee, USA - Ms.Kathryn Lohre, Director of Interfaith relations for the Evangelical Lutheran Church in America, USA - Dr Robert Sellers, Chairman of the Parliament of the World Religions, USA - Shaykh Hamza Yusuf, Vice-President, Forum for Promoting Peace in Muslim Societies, President Zaytuna College, USA Audience Participation | Ballroom P4 Level |

Conference Agenda

| From | To | Activity Details | Room |
|-------------|-------|--|--------------------------|
| LUNCH BREAK | | | |
| 14:00 | 15:00 | Workshop 1A: Covenants, Treaties, the Nation State & Muslims in the Global Order Moderator: Shahid Malik, Former Minister of Justice, UK - Dr. Craig Considine, Sociologist at Rice University, USA (10 min) - Prof. Alioune Bah, Professor of Philosophy, University of Strasbourg, France (10 min) - Dr. Abdul Hamid Achak, Director, Dar Al Hadith Hasania Institute, Morocco (10 min) - Shaykh Dr Umar al Qadri, Chair Irish Muslim Peace & Integration Council (10 min) Discussion & Audience Participation | Workshop Room A P4 Level |
| 14:00 | 15:00 | Workshop 1B: Religious Pluralism and Examples of National Integration Practices Moderator: Imam Dr. Qari Muhammad Asim, Imam Makkah Mosque, UK - Dr. Mohammad Sammak, Secretary-General of the National Committee for Christian-Muslim Dialogue & Forum for Peace Trustee, Lebanon - Monsignor Khalid Akasheh, Secretary of the Commission for Religious Relations with Muslims and bureau chief for Islam at the Pontifical Council for Inter-Religious Dialogue - Vatican. - Professor Din Siyamsuddin, Indonesia's Presidential Special Envoy for Interfaith and Intercivilizational Dialogue and Cooperations, Indonesia - H.E. Maqsoud Kruse, Executive Director, Hedayah Center, UAE. Discussion & Audience Participation | Workshop Room B P4 Level |
| BREAK | | | |
| 15:15 | 16:15 | Workshop 2A: Migration, Protection and Hospitality Moderator: Dr Youssef Hmito, Director of Research & Publications Forum for Promoting Peace, UAE - Shaykh Mustafa Ceric, Former Grand Mufti of Bosnia & Forum for Peace Trustee, Bosnia (10 mins) - Dr Neziha Zuberi, Professor of Jewish Studies, Ibn Zohr University, Morocco (10 min) - Dr. Ibrahim Machrouh, Professor of Philosophy, Dar Al Hadith Al Hassania Institute, Morocco (10 mins) - Dr Amineh Hoti, Director, Center for Dialogue and Action, Pakistan (10 min) Discussion & Audience Participation | Workshop Room A P4 Level |
| 15:15 | 16:15 | Workshop 2B: Religion & Global Security Moderator: Ed Husain, Author, 'The House of Islam: A Global History', UK - Ghaneem Nuseibeh, Co-Founder & Director of Cornerstone Global Associates, UK (15 min) - Ambassador Pekka Metso, Finland Ambassador at Large for Interamany-Cultural & Inter-Religious Processes, Finland (10 min) - George Selim, Vice-President, ADL, USA (15 min) Discussion & Audience Participation | Workshop Room B P4 Level |

Conference Agenda

| From | To | Activity Details | Room |
|-------|-------|---|-------------------|
| Break | | | |
| 16:15 | 17:15 | General Session: Role of Media in Peace Building, Conflict Management & Prevention Moderator: Aziza Nait Sibaha, Executive Editor, TV Host on France 24 - Dr Ali Bin Tamim, General Manager of Abu Dhabi Media Company - Larry Ross, President, A. Larry Ross Communications, USA - Saad Al-Menhali, Editor of National Geographic UAE - Naoufer Ramoul, Presenter, Dubai TV, UAE Audience Participation | Ballroom P4 Level |
| 19:30 | 21:30 | Reading of the Final Declaration Closing of the Oth Forum for Promoting Peace Followed by Gala Dinner | Ballroom P4 Level |

Location Planner Jumeirah Etihad Towers

Please refer to the table below for details of the locations of all panels, workshops and meals for the duration of the Fifth Assembly of the Forum for Promoting Peace in Muslim Societies, 5-7 December 2018

| Date | Event | Floor Area | Function Room |
|-----------------------|--|------------|------------------------------------|
| Day One 5 December | Breakfast (for in-house guests) | P2 | Rosewater Restaurant |
| | Registration | P4 | Mezzoon Ballroom Foyer Area |
| | Peace Forum Opening Session | P4 | Mezzoon Ballroom |
| | Lunch | P4 | Mezzoon Ballroom Balcony Area |
| | Evening Dinner | P4 | Mezzoon Ballroom |
| Day Two 6 December | Breakfast (for in-house guests) | P2 | Rosewater RestaurantMezzoon |
| | All panels | P4 | Mezzoon Ballroom 3&4 |
| | Lunch | P4 | Mezzoon Ballroom Balcony |
| | Evening Dinner | P4 | Mezzoon Ballroom |
| Day Two 7 December | Breakfast (for in-house guests) | P2 | Rosewater RestaurantMezzoon |
| | All panels | P4 | Mezzoon Ballroom 3&4 |
| | Lunch | P4 | Mezzoon Ballroom balcony area |
| | Workshop A | P4 | Meeting Room 1 |
| | Workshop B | P4 | Meeting Room 1 |
| | Evening Dinner | P4 | Mezzoon Ballroom |
| | Muslim Prayer Room | P4 | Near Mezzoon Ballroom balcony area |
| | Multifaith Prayer Room | P4 | Near meeting rooms |

- * For guests staying at the Grand Hyatt Hotel, please note that your breakfast will be at the Sahha Restaurant on Level P2.
- * For participants of the Forum at all other times your meals will be served at Jumeirah Etihad Hotel.

Logistical Details

Translation

Translation headsets will be provided for simultaneous translation between English and Arabic throughout the Assembly. Please bring a form of photographic identification which will be held by the translators and returned to you after each session upon the return of the headset.

Airlines & Accommodation Queries

By now, most delegates should have received their confirmed airline tickets. If you have any questions regarding your travels or stay in Abu Dhabi during the Forum please do not hesitate to contact any of our staff members at any time during your stay:

For airline ticketing & accommodation queries, please contact:

Mr. Mohammed Samaaneh

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Arrival into the UAE

For guests arriving either into Abu Dhabi International Airport or Dubai International Airport, on disembarkation or after immigration, there will be a sign held up with the Forum for Promoting Peace in Muslim Societies logo (as per the logo at the front of this booklet). Please note that if there is more than one person attending the Forum that is on the same flight, only one name will be posted on the board, so please do look out for the all-important logo.

Please also note the following:

Once all the members of the delegation on your flight are assembled, you will be assisted in locating your luggage and the processing of your arrival in cooperation with immigration staff. On completion, you will be transferred by car directly to your hotel. Your driver will know your hotel destination.

Venue & Accommodation Details

Venue

Etihad Towers Hotel , Corniche, Abu Dhabi is one of the most well known hotels in the Middle East, and it has been chosen as the venue for the Fifth Forum for Promoting Peace in Muslim Societies. All session will be held in the Main Ballroom on level P4.



Corniche West Street, Opp Emirates Palace Hotel - Abu Dhabi - United Arab Emirates

Tel: + 971 2 811 5555

<https://www.jumeirah.com>

Meals:

Breakfast, Lunch and Evening Dinner will be served in the all-Day Dining Restaurant.

Accommodation :

On arrival into Abu Dhabi or Dubai, guests will be transferred directly to their hotel

Staff of the Forum for Peace will be visible with Organizer name badges and will be able to assist you when you arrive at the hotel.

Grand Hyatt hotel, will also be accommodating delegates, its situated next door to Jumeirah Etihad Towers Hotel. We advise that guests staying at Grand Hyatt Hotel, depart their hotel for the venue, at least 45 minutes prior to any session. For the opening session on 5th December we advise guests to depart at least an hour prior, for entry into the main Forum.



Grand Hyatt Hotel

West Corniche Abu Dhabi- United Arab Emirates,

Tel: + 971 2 510 1234

<https://www.hyatt.com/en-US/hotel/united-arab-emirates/grand-hyatt-abu-dhabi-hotel-and-residences-emirates-pearl/auhgh>

Departure Details

1. Departing from Abu Dhabi International Airport:

All guests that will be leaving from Abu Dhabi International Airport are requested to be in the lobby of the hotel, ready to depart no later than 3 ½ hours prior to the flight departure time

2. Departing from Dubai International Airport:

All guests that will be departing from Dubai International airport are requested to be in the lobby of the hotel, ready to depart no later than 4 ½ hours prior to the flight departure time.

Dress Code:

Business attire or;
National dress.

Further Attractions:

Visit: <http://visitabudhabi.ae/en/see.and.do/attractions.and.landmarks/family.attractions.aspx>

Important Numbers:

- * Directory Enquiries: 180
- * Police: 999
- * Ambulance: 998
- * Fire brigade: 997

When calling the emergency number, please remember to state your name, the nature of the accident, address where the emergency has occurred, and how serious the situation is. Be sure to remain calm, provide the telephone number you are calling from, and give the paramedics clear information so that they may provide the necessary help.

Thank you. We are looking forward to your stay with us at the Forum for Promoting Peace in Muslim Societies.

Social Media



Facebook:

User: PPeaceims

Link: [Facebook.com/pppeaceims](https://www.facebook.com/pppeaceims)



Twitter:

User: @PPeaceims

Link: [Twitter.com/pppeaceims](https://twitter.com/pppeaceims)



Youtube:

User: ThePeaceMS

Link: [Youtube.com/ThepeaceM](https://www.youtube.com/ThepeaceM)



Instagram:

User: PPeaceims

Link: [Instagram.com/PPeaceims](https://www.instagram.com/PPeaceims)

Please find below our hashtags for

the Fifth Forum for Promoting Peace conference :

[#Global Peace](#)

[#Allianceof Virtue](#)

[#PeaceForum2018](#)

